A 1609/602.

SERMON

To bring to Remembrance *GOD's Wonderful Mercies at the*

BOYN;

PREACH'D

On the *Second Day* of *July*, 1699,
At St. *Nicholas* within,

DUBLIN:

By John Stearne, D. D.

DUBLIN,

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To Their

EXCELLENCIES

CHARLES Duke of *Bolton*,

HENRY Earl of *Gallway*,

And

NARCISSUS Lord Archbiſhop of *Dublin*,

LORDS JUSTICES

OF

IRELAND.

This SERMON

(Preach'd and Publiſh'd in Remembrance of God's Wonderful Mercies at the *Boyn*.)

Is humbly

Dedicated by

Their Excellencies

Moſt obedient

Servant

John Stearne.

15
66
MAR

A

SERMON

Preach'd the *Second Day* of *July*, 1699;

ON

The 24th. and 25th. Verſes *of the* XXXVI. Chap. of *Job*.

Remember that thou magnifie his Work *which Men behold: Every Man may ſee It, Man may behold It a far off.*

THrough the merciful Providence of Almighty God, We are All, *this Day* (to the great Diſappointment of our Enemies) in the Land of the Living: and this very *Day*, nine Years are compleated ſince We were aſſur'd of our Deliverance from the threatning Pow'rs of *France*, and the bloody Hopes of *Rome:* for, thô the *Firſt* of *July* will be long obſervable in Story, for that Glorious Victory with which Heaven was pleas'd to bleſs the Forces of our Mighty Deliverer, *KING WILLIAM*, at the *Boyn*; yet, in what Melancholy Thoughts, what fearful Expectations, and what reſtleſs Diſtraction, that doubtful *Day* was ſpent, many of this *City* cannot eaſily forget. But on *the Second* of *this Month*, on *this memorable Day*, did We joyfully behold the prevailing Fears of our Enemies prevent the Execution of their own cruel Deſigns.

This *Day*, inſtead of being buri'd in the Ruines of our *City*, or of ſeeing It in Flames and Aſhes round about Us, did We (thô ſtill with ſome Remainder of our Fears, as the Sea con-

tinues diſturb'd and rough, for ſome time after the ſtormy Winds are laid) this *Day*, I ſay, did We look out from our *Confinement*, and ſee our Enemies in their diſorderly *Flight*: as if they cou'd not make too much Haſte from an advancing *Army*, whoſe Hearts and Hands they had lately known to their Loſs and Sorrow. For, thô they are a ſort of Men that allow their *Senſes* to be Dull and Deceitful in the *Church*; yet, in the *Field* they are very Quick and Faithful: and in Our *Great Day* of *Battel* all their Catholick Faith cou'd not hinder their *Senſes* from doing their proper Office: they ſoon felt the Blows and Shot of our Army, and believ'd them Real; They ſaw their own Party Subſtantially beaten, and did not conceit that they were knock'd down by Accidents. In ſhort, they were too ſenſible that Our Army was a Body of Men too Brave and Daring for them to rally againſt and engage; and, therefore, with all the Expedition of Fear, they turn'd their Backs, ran away, and ſpurr'd on, as if a wing'd, commiſſion'd Angel had purſu'd their diſmay'd, flying Camp, to execute the Vengeance of the Lord of Hoſts. And ſince on this *Day*, We ſaw *Our Enemies ſcatter'd*, and thoſe *that hated us* (like well diſciplin'd Souldiers following their *Leader*) *flie before Us*; ſhall not We this *Day*, ſhall not Our Poſterity for ever, *magnifie* this marvellous *Work* of God which We beheld, that God may never upbraid Us, as He did his People, with this heavy Charge; *They remember'd not God's Hand, nor the Day when He deliver'd them from the Enemy?*

We muſt, not only *magnifie* God, for his Eminent *Works* of Mercy, while they are New, and can hardly be forgotten, but allow them a conſtant Place in our Remembrance; and that vaſt Debt of Gratitude which We our ſelves cannot wholly diſcharge, muſt be entail'd upon our late Poſterity. In a due Senſe of this, did the Jews, upon the ſudden Diſappointment of *Haman's bloody Conſpiracy*, ſet a part *the Days of Purim*, as Days of Feaſting and Gladneſs, in Commemo-

ration

ration of ſo ſignal a Deliverance. *They ordain'd that thoſe Days ſhould be kept through ev'ry Generation; ev'ry Province, ev'ry City and ev'ry Family; that the Memory of them might not periſh from the Jews, nor from their Seed for ever.* This their Religious Decree muſt condemn us all, unleſs We faithfully record Our Deliverances, for the Generations to come; *that the Children which are yet unborn may praiſe the Lord.* If the Deliverance of any People upon the Face of the Earth, has deſerv'd a *ſtated Day* of *Anniverſary Thankſgiving*, ſurely Ours, (as at this *Time*) may juſtly expect It: and I wiſh that the want of an Act of Parliament for celebrating *the Firſt of July*, as well as *the Twenty Ninth of May*, or *the Twenty Third of October*, may not be number'd among thoſe National Sins which provoke the Jealous God to viſit Us again, with a more heavy Hand. Shou'd We or Our Poſterity ever ſuffer God's Great and Compendious Mercy at *the Boyn* to grow into neglect, the Aſtoniſh'd World may juſtly tell us (in the Pſalmiſt's Words) that *We have ſinn'd with our Fathers, who regarded not God's Wonders in Egypt, neither kept his great Goodneſs in Remembrance, but were diſobedient at the Sea, even at the Red Sea.* Even the moſt important Bleſſings We are too prone to forget: and, therefore, wiſe and grateful Antiquity contriv'd various Ways to renew and ſtrengthen our Memories. And our Bleſſed Saviour, conſidering how often the thronging Concerns of this preſent Life thruſt Him and All his Benefits out of our Minds, very kindly left us a moſt indiſpenſible Command for the frequent Celebration, of the Holy Euchariſt, ſaying, *Do this in Remembrance*, (or εἰς ἀνάμνησιν, for a Memorial) of Me. And that the People of God might never want an Evidence of His exceeding Goodneſs towards them, in deſtroying *Amalek*, with the Sword of *Joſhua*, God enjoyn'd *Moſes* to write It in a Book: and for a ſtanding Monument of ſo glorious a *Defeat*, *Moſes* built an *Altar*, and call'd the Name of It, *JEHOVA-niſſi*, The Lord my Banner.

And

And ſurely We are not leſs oblig'd to convey, by ev'ry kind of Tradition, the wonderful *Works* of Divine Mercy, to the coming Generations; that God's Name may be exalted in ev'ry ſucceeding Age, to the Conſummation of all Things: when all Holy Souls ſhall joyn with the cœleſtial Choir, in more refin'd and ſprightly Hallelujahs; and keep one great Day of Thankſgiving that ſhall never know a Night.

And if this be our Duty, (as moſt certainly It is) *Wonder* and *Pity* muſt, by Turns, employ a ſerious Perſon, when He Duly reflects on our National Mercies, and our general Ingratitude. For, How can He but be fill'd with Admiration, to conſider the many and great Deliverances, which a moſt gracious Providence has vouchſaf'd to give Us, notwithſtanding all our provoking Impieties? And how can He but look down, with a ſorrowful Eye, upon the unhappy Condition of ſuch Men as (by their continu'd Courſe of Wickedneſs) ſeem obſtinately reſolv'd to diſappoint all the obliging Methods of Divine Goodneſs and Love? Thô the *Lord hath done great Things for Us already, and ſo done them that they ought to be had in Remembrance*; Yet, (ſo unanſwerable is our Return) We hourly *magnifie* our own *Ingratitude* more than his marvellous *Works*. Our numerous Tranſgreſſions have made our Unthankfulneſs ſo prodigiouſly Great, that, in this one Reſpect, It is like the Wonderful *Work* of God in the ſeaſonable Deliverance of our *Church* and *State*; *ev'ry One may ſee It, Man may behold It a far off.*

It was thought very unreaſonable by our Bleſſed LORD, that, of the *Ten* that were cleans'd, but *One* return'd to give Glory unto GOD for his ſaving Mercy; and yet our Unthankfulneſs is more unequal; for, of the *many Thouſands* in this Populous *City*, which was ſurpriz'd with a Deliverance from a conſuming *Fire* and an undiſtinguiſhing *Sword*, not *One in an Hundred* daily offers unto GOD the Publick Sacri-

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fice of Praiſe and Thankſgiving for ſo deſireable a Mercy. The Devotions of our Church are, generally, ſo neglected, that many may be thought to be ſorry for GOD's Goodneſs towards them in reſtoring our Temples, (abus'd by *Superſtitious* and *Idolatrous Worſhip*) to their *Pure* and *Reaſonable Service*, becauſe this Religious Turn of Providence dos take away all Excuſe for their Ingratitude, in not conſtantly *Magnifying* GOD, in His Houſe of Prayer. Ev'ry ſlighted Opportunity of Thankſgiving dos but heighten their Guilt: So that it had been better for them to have ſuffer'd the utmoſt Severities of *Popery*, than to live ungrateful for ſuch an exceeding Bleſſing as the Continuation of the *Proteſtant Religion*: And it wou'd be a very Juſt Judgment, ſhou'd GOD (in His Anger) once more, and for ever, give our Churches into the Hands of our Enemies (who wou'd make them Dens of Thieves that rob the ſilly People of their Money and their Souls together) ſince We our ſelves too ſeldom make any Good or Religious uſe of ſuch Holy Places. One Special Reaſon, why GOD dos often delay the granting of choiceſt temporal Mercies to a People, is, their own unpreparedneſs for them; and when He has at length, anſwer'd the earneſt deſire of Their Hearts, Their not *Magnifying*, in a becoming manner, His Signal Providential Diſpenſations, or not faithfully improving them to the Glory of His Name, and the Salvation of Their own Souls, dos frequently provoke, Him, to vindicate His Honour, and to bring Them unto a better underſtanding both of Him and of Themſelves, by a Senſible Abatement, or a Total Removal of His abuſed Favours.

To prevent ſuch an heavy Fate, let us come unto a cloſer and more diſtinct Conſideration of *Four weighty Duties* which this compendious Term, *MAGNIFIE*, dos impart and enjoyn, as the ſpecial, ſolemn Buſineſs of ev'ry grateful Soul, in reference to the Eminent, Merciful, Providential *Works* of GOD. For,

1*ſt.* In order to our *Magnifying* ſuch *Works* of GOD, We muſt freely own His over-ruling *Hand* in all, acknowledging Him for the *Fountain* from which all our *Bleſſings*, like ſo many refreſhing and wholſom *Streams*, are deriv'd unto us.

2*dly.* We muſt carefully obſerve thoſe more *Material* and *Signal Circumſtances* which render any national *Work* of Divine Providence more conſiderable and obliging.

3*dly.* To the utmoſt of our Pow'r, and with the profoundeſt Humility, muſt We pay all that *Honour*, *Reverence*, and *Adoration* unto GOD, for His extraordinary *Works* of Providence, which They moſt juſtly challenge from Us. And

Laſtly, It muſt be our conſtant Endeavour to anſwer (by a *ſincere Practical Reformation*) the juſt Expectation of GOD in His merciful *Works* of Providence.

The Firſt Duty requir'd (in our Method) unto a more reſpectful Magnifying of GOD's Eminent Works of Mercy, is, a free owning of His over-ruling Hand in All, and acknowledging Him for the Fountain of all our Bleſſings.

'Thô We were bleſs'd with a *King* of ſuch Undaunted *Courage*, ſuch Prudent *Conduct*, and ſuch Conſtant *Devotion*, that He ſeem'd, at the *Boyn*, to deſign, at once the Conqueſt of *Heaven* and *Earth*, or taking them Both, by the united *Force* of *Arms* and *Prayer*; thô We were favour'd with a *General*, deſervedly fam'd thrô more than the Chriſtian World, for His glorious Exploits in War; and who, as if, with ſuch a King, He had been too great a Bleſſing for us, like another *Moſes*, only ſaw that *Good* and *Promis'd Land* which *He was not ſuffer'd to go over the River and poſſeſs:* 'Thô Our dreadful Hoſt was, On the *Firſt* of *July*, led forth to *Battel*, by ſo Experienc'd and ſo Wary a Commander; and 'thô ſuch a King be yet, 'thrô all the long Toils, and bold hazardous Attempts

Attempts of War, thrô many treacherous *Plots*, both at *Home* and *Abroad*, mercifully continu'd to Us, yet all the Succeſs of Our *Armies*, all the Glory of Our *Campagnes*, and all Our preſent *Bleſſings* under His gentle and eaſie *Scepter*, muſt be aſcrib'd unto the Supream Governour of all Things, whoſe Power no Creature is able to reſiſt. *He, and He only, gives Salvation unto Kings*; He, and He only, at the Immortal *Boyn*, *deliver'd* William *His Servant*, *from the hurtful Cannon. An Horſe is counted but a vain Thing to ſave a Man; nor ſhall He deliver any by his great Strength*: *It may be prepar'd for the Day of Battel, but ſtill Victory is of the* LORD. *Cou'd a Man be ſav'd by the Multitude of an Hoſt*, The Ἡγούμενον μέγαν, the Great *Schomberg*, might have enjoy'd, as well as promoted, Our Deliverance: But how is *the Mighty Man fall'n*? He expir'd, as He had liv'd, in the Arms of *Victory*: For, thô He loſt His *Life*, He won The *Day*.

There may be, and often is a lucky Hit of ſecond Cauſes, very obſervable in compaſſing the general Happineſs of a Nation; in delivering the Inhabitants from the complicated Deſigns of Romiſh Agents, from *Superſtion* and *Idolatry*, from *Oppreſſion*, and *Slavery*, from *Fire* and *Sword*, from the moſt cruel *Tortures*, *Jeſuitical Racks* and *Inquiſition*; yet ſuch a grateful Deliverance is the *Work* of that Alwiſe and Almighty GOD, who, for the Honour of His Name, in the Defence of His injur'd Cauſe, goes forth with the *Armies* of His *Anointed*. He only can, at His Pleaſure, *ſcatter the People that delight in Blood*; and Strike Their Hearts with ſuch a diſtracting Fear, that *They Flie when no Man Purſues*; *and (taking ev'ry Leaf that is mov'd with the Wind, for the ſhaking of a Spear)* run with a Strong *natural Biaſs*, unto Their *own Boggs and Woods*, as to a more ſure Defence againſt the *Strange Engines of War*, than all the Auxiliaries of *France* and *Rome*, with the long implor'd Aſſiſtance of Their *Queen* of *Heaven*.

I do not much wonder at the Inglorious Flight of a vaſt Army upon the cloſe Advance of Our *Jehoſhaphat* at the *Brook*, when I remember (and He muſt be very unworthy of a Deliverance that forgets) thoſe Inſtruments of GOD, thoſe *Men of War* whoſe Names might have been as dreadful to our Enemies, as *Epaminondas* was unto the *Lacedæmonians*, and *Scanderbeg* unto the *Turks*; *Hannibal* unto the *Romans*, and the *Black-Prince* unto the *French*; and who ſhou'd therefore, live among the Sons of Fame, in ſomething more laſting than *Braſs* or *Marble*. Let not *Envy* or *Ingratitude* rob thoſe *Heroes* that have ſlain their Thouſands, or put Ten Thouſand to Flight, of the Honour due unto Their worthy Atchievements; but let not us ſo wholly fix Our Thoughts and Admiration upon the Happineſs We enjoy, or the great Inſtruments of GOD in effecting It, as to render our ſelves careleſs in acknowledging the uncontrouled Hand of that GOD, whoſe Battles They Fought with ſo much *Bravery* and ſo great *Succeſs*. *David* cou'd not believe that *Joab*, His General, and all His Hoſt cou'd anſwer His Deſires with Victory; thus, therefore, dos He Queſtion and thus Pray; *Who will lead Me into the Strong City? Who will bring Me into Edom? Wilt not Thou O GOD? Give Us Help from Trouble; for vain is the Help of Man: Thrô GOD We ſhall do valiantly, for it is He that ſhall tread down Our Enemies. The Battel is not always to the Strong, but GOD, in His Infinite Wiſdom and by His Almighty Arm, putteth down One King, and ſetteth up Another; that the Living may know that the moſt High ruleth, in the Kingdom of Men, and that he giveth It to whomſoever He will.* In ſuch a ſurprizing wonderful manner dos GOD often deliver His People, that They muſt be very Blind if They do not ſee, or very ungrateful if They do not own, that *They are ſav'd by the LORD Their GOD.* Such is His Might that He can (according to His own Will) make the moſt inconſiderable Inſtrument, One no bigger than *Davids Pebble*, Powerful enough to over-match the Strength of *a Weaver's Beam*, and

and to lay the moſt *Inſulting Enemy* in the Duſt. His Command is as wide as his Creation; ſo that He can, at any time, ſummon Heaven and Earth, Angels and Men, Sun, Moon, and Stars, the Sea and all that is therein, to joyn in Battel, and execute His Juſt and Heavy Vengeance upon all ſuch as worſhip *Deaf* and *Helpleſs Gods*; and to give Salvation unto thoſe that ſincerely call upon His *Name*. Let not us then, be guilty of ſo much *Atheiſm*, as not to acknowledge a *Supream Being*, in all the Great Changes of the World. When We behold *Lightnings* or *Inundations*, a ſudden *Earthquake* or a devouring *Peſtilence*, depopulating the moſt delightful, ſpacious, and frequented *Cities*, let us employ Our ſelves (not ſo much in curiouſly ſearching out *Natural Cauſes*, as) in eyeing the *Hand of God*, in ſuch general *Calamities*. And when We ſee a Kingdom, by the deſtructive *Principles*, and prodigious *Unskilfulneſs* of *One*, almoſt ſhaken in Pieces, and, at length, thrô the Care of *Another* more wiſe *Maſter-builder*, ſetling upon its *Old Firm and Laſting Foundation*, let Us (in a thankful Acknowledgement of ſuch a Providential *Work*) ſay (with the Pſalmiſt,) *not unto Us, O Lord, not unto Us, but unto Thy Name, be all the Glory*. And that We may be the more diſpos'd to do ſo, We muſt,

In the Second Place, carefully obſerve thoſe more Material and Signal Circumſtances, which render any National Work of Divine Providence more conſiderable and obliging.

So curious a Thing is the *Work* of Providence, that to a diligent Obſerver, ev'ry Part of It will appear full of Wiſdom and Beauty: and the more heedfully We ſurvey Its various *Circumſtances*, the more will It excite Our Praiſe and Admiration. As therefore, true Penitents pathetically charge and load their Confeſſions with all thoſe Aggravations which may heighten their Deteſtation and Sorrow; ſo the grateful Soul dos critically remark thoſe many and great

Circumſtances which ſet off Gods *Work*, and more advantagiouſly recommend It to Us. Several Acts of Providence, at the firſt tranſient view, may ſeem to offer but little Matter of Importance; yet, upon a repeated Obſervation, We find them very conſiderable. In our Preſent *Reformation* or *Deliverance from Popery*, many Circumſtances might be taken notice of to raiſe our Acknowledgements; but ſeveral Pens having oblig'd the Nation with a full Account of the moſt Remarkable Ones, I ſhall briefly obſerve at this time, only ſome few Particulars that well diſpos'd Our Neighbouring Kingdom for that Bleſſed Change; and the Seaſonableneſs of ſuch a Revolution to the miſerable Inhabitants of this.

All the late Fears and Jealouſies in *England*; all the ſolemnly made, and as often ſolemnly broken Promiſes of a King; all the Intrigues manag'd with an *Old Prince abroad, to ſet up a pretended Young Prince at Home*; all the baſe, mercenary Compliances of many Civil and Eccleſiaſtical Miniſters; diſſolving Charters, and authorizing Maſs in Colledges; adviſing a general Toleration, and advancing an unlimited diſpenſing Power; labouring to repeal the Penal Laws and Teſt, ſetting up a New High Commiſſion, and Committing the Right Reverend Biſhops to the *Tower*, for not acting againſt Law and Conſcience; turning out good Proteſtants, and promoting profeſs'd Papiſts to the moſt conſiderable Civil and Military Places of Profit and Honour; All theſe Things, and many more (too many either to have been done by any *King* that wou'd not follow *Diocleſian*, or to be repeated by me now) did ſtrongly incline the Nation to a quicker Apprehenſion of the growing Evils of Popery; and bring them to a more eaſie Compliance with the Methods of *God's Wonderful Work*.

And how ſeaſonable the happy Conſequences of all ſuch Proceedings were to Us of this Kingdom, our whole Lives will

will be too ſhort duly to conſider. If the well timing of a Mercy dos make It the more valuable, ſurely Our Deliverance muſt be highly recommended to Us by the Seaſonableneſs of It. To what ſhall I, for This, compare ſo great a Mercy? The Coming of our King was like that of the Angel of God to *Iſaac*, when the *Hand was lifted up for the Fatal Stroke:* Poor *Ireland's* Relief was like the refreſhing Well of Water to the diſconſolate *Hagar*, *when ſhe had given up Her ſelf to Sorrow, and Her Son to Death:* in a Word, the Generous Reſolution of King *WILLIAM* to viſit this diſtreſſed Nation, was as Opportune as the Night-thoughts of King *Ahaſuerus* (kept awake by the ſpecial Providence of God) to reward the Good, recorded ſervice of *Mordecai*; juſt at a time when the Ambitious and Revengeful *Haman's* Plot, for an utter Exterpation of the Jews, was ripe for Execution.

And *what ſhall we render unto the Lord for all the Benefits comprehended in ſo ſeaſonable a Mercy? I will magnifie thee, O Lord, becauſe Thou haſt ſet me up, and not made my Foes to triumph over me: O praiſe the Lord with me, and let Us magnifie His Name together. The Dead praiſe not Thee, O Lord, neither All they that go down into ſilence. The Living, the Living, they ſhall praiſe Thee as We do this Day: the Father to the Children ſhall make known thy Work. Thou Lord waſt ready to ſave; therefore will We ſing of Thy Praiſe without ceaſing; O my God! I will give thanks unto Thee for ever.*

The grateful Reſolution of Two Pious Princes, (*David* and *Hezekiah*) in theſe Words, which I have apply'd unto *Our own caſe*, cannot but mind you of

The Third propounded Particular, viz. *That We muſt to the utmoſt of Our Power, and with the profoundeſt Humility, pay all that Honour, Reverence, and Adoration, unto God, for His more Eminent and Extraordinary Works of Providence, which they moſt juſtly challenge from Us.*

God is known by the Mercies He beſtows, as well as by the

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Judgments which He executes, upon a Nation. Sometimes the merciful *Work* of Providence comes ſo recommended to Us, by the Image and Superſcription of a God, bearing ſuch clear and legible Characters of the Divine Wiſdom, Power, and Goodneſs, that upon the Firſt ſerious View, We cannot but conclude that *It is the Lord's Doing.* And the more conſpicuous and remarkable the Appearances of a God are, in any of His *Works* of *Providence* (in raiſing a Nation that was almoſt as much without Hope (thô not ſo free from Miſery and Sorrow) as thoſe that lie in the Grave, with the Speed of a Reſurrection, unto a comfortable State of Affairs; the more ſignal, I ſay, the Hand of an Omnipotent God is, in any ſuch Providential Diſpenſations) ſtill the more Publick and Extraordinary Expreſſions of Reſpect and Gratitude, do they juſtly command from all that ſhare in ſuch gracious Manifeſtations of His Goodneſs. And ſhou'd not Man ſpread abroad the Praiſes of His Great Creator and Preſerver, his very fellow-creatures that want, not only Reaſon, but Senſe, wou'd condemn his ungrateful Silence. Even *The Heavens declare the Glory of God, and the Firmament ſheweth His handy-Work.* As conſtantly as Day and Night do follow one another, they inſtruct the World concerning the Wiſdom and other Attributes of God, which moſt illuſtriouſly appear in their appointed Courſe and orderly Succeſſion: and their Voice is underſtood by ev'ry Nation under Heaven; as if ev'ry Man heard them ſpeak in his own Tongue, the *Wonderful Works of God.* And, as ev'ry Return of Day renews the bright demonſtrations of God's Glory, *ſo Day by Day our Souls ſhou'd magnifie the Lord.* When ſenſleſs Creatures do thus (according to Ability) manifeſt unto the World the Glory of their Maker, ſurely a much greater Obligation muſt lie upon Man, to joyn in that univerſal Work, and to perform It in a more noble Manner; in a way moſt ſuitable to the Excellency of his own Rational and Immortal Soul.

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Since the Glory of Gods eminent Works of Mercy is ſo conſpicuouſly Great, that *Man may behold It a far off*, and yet can never come near their ſurpaſſing Excellency, in the moſt ſublime Acknowledgments of a grateful Spirit; ſince the Dignity of any Perſon dos command a proportionable Reſpect; and We greatly honour Kings for their Tranſcendent Majeſty, how can We ſufficiently reverence and admire the infinitely Glorious Lord GOD, whoſe Perfections have been ſo wonderfully diſplay'd in the *Works of Wiſdom*, *Pow'r*, *and Love* to this undeſerving Nation? Or (in the wiſe *Ben-Sirach*'s full Expreſſion) *Who can magnifie Him, as He is?* Admiration is the Gazing or Fixing of the Underſtanding upon an Object that is too big for It: and ſince there is ſuch a Diſcovery of God's Excellencies in His late ſignal Providences towards Us, that We cannot comprehend all the Glory which ſhineth in them, well may We, in an humble and awful Reſpect joyn with the Saints in the *Revelation*, ſaying, *Great and Marvellous are Thy Works, Lord GOD Almighty! Juſt and true are Thy Ways, Thou King of Saints! who ſhall not fear Thee, O Lord, and magnifie Thy Name?* And for your better Inſtruction in this important Duty, you may, at your Leiſure, conſult *Moſes*'s Song of Thankſgiving in the 15th. Chap. of *Exodus*. In that, you hear him ſolemnly bleſſing the Lord for the dreadful Overthrow of *Pharaoh* and his mighty Hoſt, at the *Red Sea*: in that, you may eaſily obſerve with what Affection and Reverence, he *magnifieth* the Hand of God in compleating that Wonderful Deliverance of His People. So far is *Moſes* from letting the *Merciful Works* of God paſs by unregarded, and from concealing them in his own Breaſt; that, in the moſt lofty Strain, he openly declares his noble Deeds, and labours in provoking others unto a joynt acknowledgment of Gods Glorious Attributes in ſo ſtrange a Diſpenſation of his ever-watchful Providence. And, following ſo fair a Pattern, after ſuch a Man-

ner, muſt We celebrate and record the adorable Perfections of our God, moſt illuſtriouſly appearing in His Special Providences towards Us, as may moſt excite (not only the preſent Generation, but) future Ages of the World, unto all poſſible Returns of Gratitude, for the ſeaſonable Preſervation of Our *Liberties*, Our *Lives*, Our *King*, and Our *Religion*, to the Almighty Defender of them *All*. God dos often permit the Enemies of His People to oppreſs and triumph over them, with the moſt intolerable Inſolency; as the Proteſtants, in this *City*, were abus'd, plunder'd, cruſh'd, and trampled on, by the *Jacobite Party*, before the Arm of God and Man reſtrain'd their fierce Malice at the *Boyn*: He frequently ſees his Own brought into extream Diſtreſs, into a Strait like that of the Children of *Iſrael* in the Wilderneſs, (having Rocks and Mountains on the right Hand, and on the left a ſtrong Garriſon of the *Egyptians*, an unpaſſable Sea before, and behind a mighty purſuing Hoſt; He ſuffers This,) before His Hand is ſtretched out in any appointed Inſtrument which, like *Moſes*'s Rod, muſt open a Way for their Deliverance. And this Method He is pleas'd to take (not only for an Improvement of their Graces, which come more pure and bright out of the fiery Tryal but alſo) to magnifie the more His own Attributes in the Strangeneſs and Seaſonableneſs of their Salvation. His own Glory is the End of all His Actions: And That is in a more viſible manner diſplay'd in ſuch opportune Acts of Providence. And ſhall not a Deliver'd People anſwer GOD's Great Deſign, by exalting, in the moſt publick way, His Glorious Name, for ſuch well-tim'd Expreſſions of His Care and Goodneſs. If *when the LORD turn'd Our Captivity*, They ſaid even among Our Enemies, (as before them, the Egyptians once did in the Day of Their Diſtreſs) *Let Us Flie for the LORD Fighteth for them*; if Our Enemies, ſaid then (as the *Babylonians* did on another great Deliverance of GOD's

GOD's People) *The LORD hath done Great Things for Them*; ſurely it wou'd be very baſe and unworthy in Us not to take up and thus gratefully improve Their Acknowledgment, *Yea the LORD hath done Great Things for Us already. O that Men wou'd therefore Praiſe the LORD for His Goodneſs, and Declare the Wonders He hath done for (Us) the Children of Men: That They wou'd offer unto Him the Sacrifice of Thankſgiving, and tell out His Works with Gladneſs.* And if by performing Theſe and the foregoing Duties, We expect any Advantage, it muſt be,

In the Fourth and laſt Place, our conſtant Endeavour, to anſwer, by a ſincere practical Reformation, the juſt Expectation of GOD in His Merciful Works of Providence.

Thô GOD cannot receive any Addition to His own Eſſential Perfections, from Our moſt exact Performances, yet, it muſt be highly reaſonable to anſwer the Expectation of ſuch an infinite Being, in conferring any ſpecial Favours on Us, by conforming our Lives unto His Holy Commandments. 'Tis a Damnable Hypocriſie to own GOD with our Lips, by the moſt ſolemn Returns of Praiſe in His Holy Houſe; and to deny Him by an unſuitable Converſation. And yet, there is too much Reaſon to believe, that GOD is not ſo much Magnify'd by all the Time many allow unto Their publick Devotions, as diſhonour'd by Their ſpending loſely and in the moſt abominable Impieties, the Remainder and much greater Portion of Their Days. But how unbecoming is ſuch an Abuſe of God's Favours? How provoking muſt it be to ſin thus againſt the Mercies of Heaven? What can We confidently depend upon either for *Eternal* or *Temporal* Salvation, but the infinite *Mercies of God the Father*, and the *equal Merits of His Son Chriſt Jeſus*? But a Courſe of Life unanſwerable to thoſe Deliverances God has been pleas'd to give Us, cuts off all reaſonable claim to *Both*: and if Mercy It ſelf be diſoblig'd, what can ſave Us? Seeing that our GOD has given Us ſuch a *Deliverance as this*, which We *this Day*,

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(and which We for ever ought to) *magnifie, ſhou'd We again break His Commandments, wou'd He not be angry with Us, till He has conſum'd Us, ſo that there ſhou'd be no Remnant nor Eſcaping. Thou art inexcuſable, O Man, whoſoever thou art, that deſpiſeſt the Riches, of God's Goodneſs, Forbearance, and Long-ſuffering, not conſidering that the Goodneſs of GOD ſhou'd lead thee to Repentance.* God ſeems to have repented of thoſe threatning Evils which We had long fear'd, becauſe We moſt righteouſly had deſerv'd: and by His own Example (in an *Ancient Writer's* if not *Tertullian's* Phraſe) *dedicavit Pœnitentiam*, has conſecrated Repentance for our Imitation. And if this His Goodneſs dos not ſo far prevail as to make Us repent too, notwithſtanding all that has been done *for Us, We are miſerable:* for He will repent, at laſt, even of His own Kindneſſes to ſuch an ungrateful People. And what Revenge more hot than that of abuſed Love? Becauſe the Children of *Iſrael* (whom God by a mighty Hand, and a ſtretch'd-out Arm brought up from the Land of *Egypt*,) had *forgotten GOD their Saviour and lightly eſteem'd the Rock of their Salvation*, therefore, thus ſaid the Lord unto them, by the Prophet *Amos*; *You only have I known*, (or favour'd in a more ſignal Manner,) *of all the Families of the Earth; therefore I will puniſh* (more ſeverely puniſh) *you for all your Iniquities.* And the *Pſalmiſt* aſſures Us, that when *GOD brought forth His People with Joy, and His Choſen with Gladneſs*, His Great and Juſt Expectation was, *That they might keep His Statutes and obſerve His Laws.* And do not the extraordinary Mercies We enjoy oblige Us unto a like anſwerable Return? Did you not make large Promiſes unto God, in the Day of Trouble? Did you not then pray and reſolve with *David*; *Deliver me, O Lord, from the Oppreſſion of Men, and ſo will I keep thy Precepts?* And are all our Promiſes, all our Reſolutions like the haſty Vows of ſome endanger'd Paſſengers at Sea? Are they all forgotten now the Storm is, in a great Meaſure,

Meaſure, rebuk'd and laid? To be freed from our late Oppreſſions, (of which too many that took timely ſhelter in another Kingdom, from that violent Tempeſt which almoſt overturn'd all in This, are not truly ſenſible,) what wou'd We have done for Our Deliverer? And yet, how ſtrangely, how unworthily do too many, now, requite a moſt Generous Monarch for all his Royal Favours, by provoking God with their bold Impieties, to infatuate his *Councils*, and to deſtroy his *Armies* that have ſo ſucceſsfully advanc'd in Our *Preſervation!* Let not any wicked Man be ſo vain as to boaſt of his great Affection to the Church of *England*, and Loyalty to his *Prince*; or of what mighty Things he wou'd attempt for the Honour and Safety of a *King*, that is the *Dread* of *France*, the *Delight* of the *Proteſtant World*, and the *Special Favourite* of *Heaven*; that appear'd, at once, a *Moſes* and a *Joſhua*, boldly charging his Enemy in the Field, and boldly praying unto Heaven for Succeſs; Let not, I ſay, any Man whoſe Life is not anſwerable to thoſe great Bleſſings which ſuch a *King* has, under God, convey'd unto Us, talk at ſo extravagant a Rate; for He that unſheaths his Sword againſt our *King* in Battel, dos not ſo much ſhake his Throne as a debauch'd *WILLIAMITE*: and after all is conſider'd that can be fear'd from the *Diſſenters*, He will be found to be the moſt dangerous *Non-conformiſt*, whoſe perſevering wicked Life contradict's Our eſtabliſh'd *Liturgy*, in calling for *Plague*, *Peſtilence*, and *Famine*, *Battel*, and *Murder* and *ſudden Death*.

If there be any *Gentlemen* of the *Sword* preſent, let them know that it nearly concern's them to remember and duly ponder theſe Things: and, more particularly, I leave unto their ſober Meditations, that pertinent Injunction in the 23. Chap. of Deut. *When the Hoſt goeth forth againſt thine Enemy, then keep thee from ev'ry wicked Thing.* Obſerving diligently this Law of God, thô they fall in the day of Battel,

they may, at laſt, ſtand in Glory with thoſe renowned Worthies of God (*Joſhua*, *Gedeon*, *Barak*, *Samſon*, and *David*) who, *through Faith*, ſo much prevail'd with Heav'n, that *they ſubdu'd Kingdoms, eſcap'd the Edge of the Sword, were made ſtrong, wax'd valiant in Fight, and turn'd to flight the Armes of the Aliens.*

And ſuch Perſons as are favour'd with a more eaſy worldly Fortune, and are not engag'd in the Fatigues of War, muſt be told, that being deliver'd from the Hands of their Enemies (who had, by the moſt illegal Methods, ſeiz'd their Purchaſes and Inheritances,) if they reaſonably expect to keep their Eſtates, they muſt keep the Commandments of their God too: Without ſuch Obedience never let them hope to enjoy them with the Bleſſing of Heaven.

In a Word, let all ſuch as (through the common Calamities of War) are fal'n from a plentiful, to a mean Condition in the World, gratefully remember that God has already, and lately, *as on this very Morning*, made Our *Day* of Light and Joy break when the *Night* was darkeſt; that His Arm never caſts down His People lower, than It can reach to lift them up; that, thô Enemies, as bad as the *Chaldæan* Bands, have deſtroy'd *their Subſtance in the Land, fal'n upon their Cattel and driven them away, and ſlain their Servants with the Edge of the Sword*; Yet God can be as bountiful unto them, as he was to *Job*, and *bleſs their latter End more than their Beginning*. Many, out of the Abundance of their thankful Hearts, will readily acknowledge, that Providence has reſtor'd them, in a very conſiderable Meaſure, unto that flouriſhing State which they enjoy'd before, and which they were depriv'd of in, the laſt Reign. And the Conſideration of this ſhou'd encourage ſuch as have not yet recover'd their former Proſperity, to apply unto themſelves thoſe Words of the *Temanite* in the 22th. Chap. of *Job*, (according to the uſual Limitations of Temporal Promiſes under the Goſpel,) *If thou return*

return to the Almighty, thou ſhalt be built up ; The Almighty ſhall be thy Defence, and thou ſhalt deliver the Iſland of the Innocent.

And when We are all from the Higheſt to the Loweſt, Rich and Poor (even in Gratitude to God for his paſt Mercies) thus ſincerely reform'd, We may boldly addreſs unto the Throne of Grace, for a continu'd, for a more compleat Deliverance: that ev'ry day may be as the *Firſt of July* unto our King, and as the *Second* unto Us *All.*

On this Day particularly (for a Cloſe of the whole Diſcourſe) let all true-hearted Proteſtants, that love their *Country* and their *Religion*, jointly petition for *Him*, in that joyful and comprehenſive *Acclamation* of the *Clergy* and *People*, at the ſplendid Inauguration of *Charles the Great*, (Emperour of the Weſt) *GULIELMO Magno, Piiſſimo, Auguſto, à DEO Coronato, Vita & Victoria. To WILLIAM the Great, moſt Pious, Auguſt, and crown'd by GOD, long Life and Victory.* Amen.

F I N I S.